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huysen, the Tennents, and others. Again there follows a period of religious declension, which the War of Independence renders more distracting and depressing, and which brings the American church, in the closing years of the eighteenth century, to the "lowest low-water mark of the lowest ebb-tide of its spiritual life." Then, in the opening years of the present century, there comes a second awakening, less profound and wide-reaching than the first, but sufficiently strong to stay the advance of infidelity and to start the church afresh on a wonderful career of beneficent activity. The great denominational schools and missionary and philanthropic societies spring into existence, and the church begins its fierce struggle with slavery, intemperance, dueling, and other wrongs. The Civic War, while it degrades and brutalizes some, proves a "rude school of theology" to others, increasing their intelligence and hardening their moral fiber. Since the overthrow of secession and slavery there has been a "vast expansion of church activities," conspicuously manifest in the marvelous growth of the Y. M. C. A., the W. C. T. U., the Y. P. S. C. E., and like associations, the foreign, home, and city mission societies, the Sunday school, the Salvation Army, and other organizations.

He who first reads the preceding volumes in the series will find in this an admirable summation of all that has gone before; while he who reads this volume first will be strongly inclined to search the others for detailed information on a thousand interesting topics which are here only cursorily treated.

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#### HISTORY OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST.

By REV. DANIEL BERGER, D.D. Dayton, O.: United Brethren Publishing House, 1897. Pp. 682, 8vo. \$3.

THREE years ago (1894) the author contributed a brief history of his denomination to Vol. XII of the American Church History Series. Limitations of space excluded much interesting matter that has been supplied in the present work. Considerable space is very properly devoted to biographical sketches of the more influential leaders of the past and the present. The details of the organized work of the body will no doubt prove somewhat tedious to the general reader, but are entirely in keeping with the author's plan. Almost complete absence of bitterness toward the minority that a few years ago withdrew and attempted by appeal to the courts to secure control of the property of

the denomination is a highly commendable feature. If the body as a whole is anything like as irenic as the author in its attitude toward the seceders, reunion ought to be possible at no very distant date.

The one great outstanding personage in connection with the movement is Philip William Otterbein. Born in 1726 at Dillenburg, in the duchy of Nassau, member of a family noted for religious zeal and mental power, educated in the literary and theological Reformed College at Herborn, where a milder form of Calvinism than that which prevailed in the neighboring Dutch provinces prevailed, and where the influence of Pietism, with its revival of old-evangelical modes of thought and methods of religious work, was strong, Otterbein, after some years of fruitful home experience as private tutor, pastor, and instructor in the college, was one of a group of zealous young men who responded to an earnest plea from the German Reformed population of Pennsylvania and the adjoining colonies for ministerial reinforcement, and in 1752 he became pastor of a large church at Lancaster, Pa. Of the ninety thousand Germans that constituted nearly half the population of Pennsylvania at that time, about thirty thousand were of Reformed antecedents. As is usual in newly settled communities, religious opportunities lagged far behind the growth of population. Large numbers were utterly destitute, and few of the organized churches were efficiently administered. In fact, the great mass of the Reformed regarded the baptism received in infancy as a sufficient title to church membership, and, if they were not immoral or heretical, regarded themselves, and were commonly regarded, as very good Christians. The many thousands of Mennonites in Pennsylvania and the adjoining colonies, while they rejected infant baptism and practiced adult baptism, had sunk into a dead formalism which rendered them as difficult as the Reformed to impress with the saving truths of the gospel. Membership had become to a great extent hereditary, and at a certain age, after catechetical instruction, young people received baptism in almost as formal a way as confirmation was received in churches that practiced infant baptism. The Lutherans were, if possible, further removed from vital godliness than the Reformed. Otterbein set vigorously to work to bring order out of chaos, and, while his success was all that could have been expected, he aroused much opposition through the rigorous disciplinary measures introduced. In the course of this six-years' pastorate Otterbein came under the influence of the Great Awakening that was at this time agitating English-speaking Christendom, and after a prolonged struggle reached for the

first time, in its fullness, the light and liberty of the gospel. From 1758 onwards, while pastor successively at Tulpehocken, Pa., Frederick City, Md., York, Pa., and Baltimore, he conducted an extensive and highly fruitful evangelistic work among the Germans, and soon had a large following of zealous evangelists and of earnest adherents.

A similar work was carried forward among the Mennonites by Martin Boehm, who had in like manner enjoyed a fresh religious experience under the influence of the Great Awakening. Intimate relations were early established between Otterbein and Boehm, which led to the ultimate formation of the "United Brethren in Christ." Neither Otterbein nor Boehm had any intention at the outset of forming a new denomination; but the violence of the dominant elements in the Reformed and Mennonite bodies alike forced those who were devoted to the new evangelism into separation, as the Wesleyans were forced in England, and as the "New Lights" were forced in New England. Precisely when the Reformed-Mennonite "New Lights" actually became a distinct denomination seems to be an unsettled question. The adoption of disciplinary rules and a brief confession of faith by a conference of evangelistic brethren, over which Otterbein presided, in 1789, may be taken as a consummation of the separation, which had been virtually effected some years before. Never was a denomination founded on fewer distinctive principles or on a more liberal basis. It was enacted "that no one be received into the church who is not resolved to flee the wrath to come, and by faith and repentance to seek his salvation in Christ." Thus regenerate membership was aimed at. The liberality of the brethren is set forth in the following clause: "Forasmuch as the difference of people and denominations ends in Christ . . . and availeth nothing, but a new creature, it becomes our duty and privilege, according to the gospel, to commune with and admit professors of religion to the Lord's table without partiality." A general superintendency, like that of the Waldenses and Bohemian Brethren of the Middle Ages, and like that of the Moravian Brethren and the Methodists of the time, was early adopted, Otterbein and Boehm occupying this position as the founders of the denomination, and other like-minded men being associated with them and succeeding them. The formal appointment of bishops was inaugurated in 1800. The ordination of ministers was neglected until shortly before Otterbein's death. He then ordained two of his brethren, and these ordained others.

The General Conference of 1815, two years after Otterbein's death,

was one of the most important in the history of the body. A confession of faith, in seven articles, was now adopted. It is an exceedingly meager and non-committal document. The first four articles embrace the substance of the apostles' creed. Article V asserts the authority of the Bible; Article VI insists that the biblical doctrine of "the fall in Adam and the redemption through Christ shall be preached throughout the whole world." In Article VII baptism and the Supper are declared to be "means of grace," but the "mode and manner shall be left free to everyone." Foot-washing, a Mennonite practice, is also left free. This confession is based upon a still briefer confession drafted by Otterbein and adopted in 1789.

The United Brethren sustained from the beginning the most intimate relations with the Methodists, and it looks as if their fusion with that body might easily have been effected by Asbury if he had considered it important. The difficulties in the way of the adoption of a regular system of itineracy on the part of the United Brethren, most of whose ministers for a long time supported themselves by secular occupations and evangelized gratuitously, and the difference of language were almost the only obstacles. Yet the Brethren gradually became almost entirely assimilated to the Methodist Episcopal body, and at present the difference of language has almost completely vanished.

The United Brethren early assumed an attitude of uncompromising hostility to slavery, the liquor traffic, and secret societies. On this latter subject the denomination suffered a grievous schism in 1889, when the liberal party secured the adoption of a new constitution. The denomination, like the Baptists of the South and Southwest, had a hard struggle in inaugurating its educational work; but the progressive element was able to found and maintain excellent literary and theological institutions, and, through its vigorously administered Publishing House, has done much toward elevating the body in intelligence and usefulness.

In the revised confession of 1885-9 not only is the mode of baptism left free for each individual, but the use or disuse of infant baptism is "left to the judgment of believing parents."

The printing of the work is highly creditable to the Publishing House, and the large number of excellent portraits and cuts of historic buildings, etc., add not a little to the interest of the work.

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